

Religious Intelligence

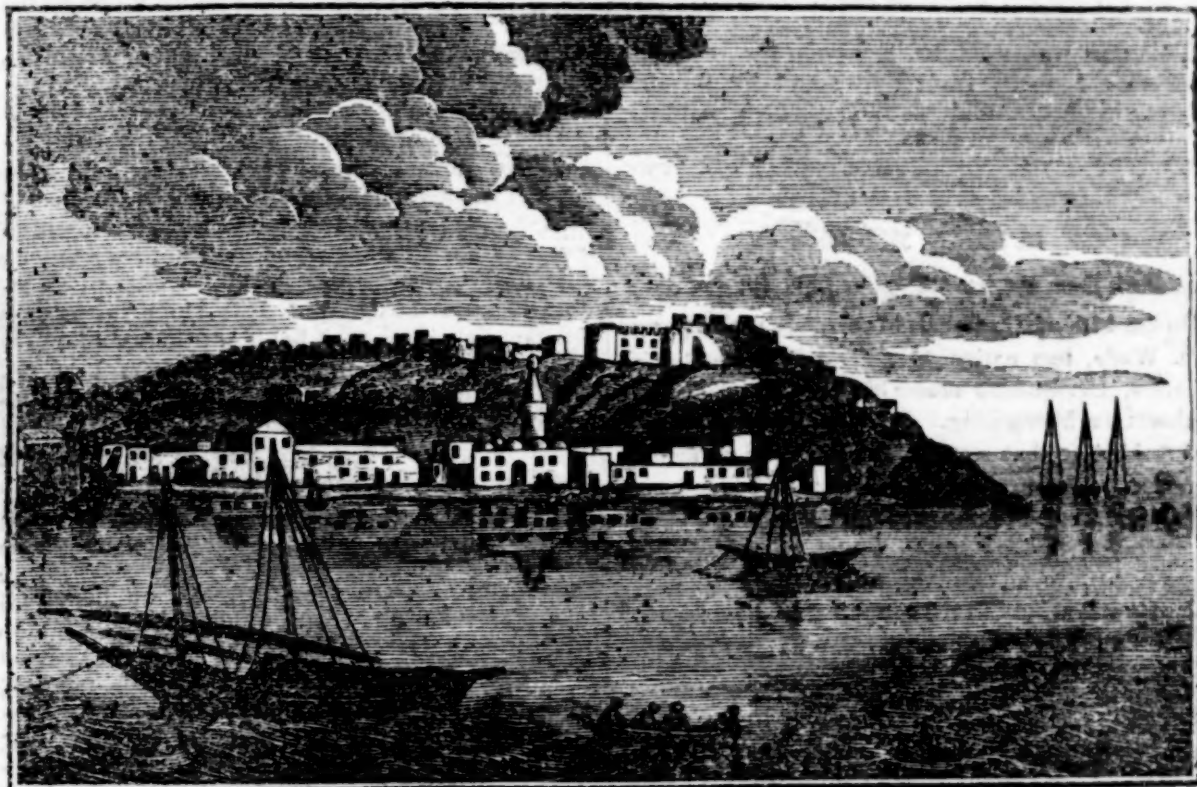
"REHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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APPROACH TO JAFFA FROM THE NORTHERN BEACH.

Some authors ascribe the origin of Jaffa to Japhet, the son of Noah, and thence derive its name, adding, that it was here the patriarch himself went into the ark, and that at the same place were afterwards deposited the bones of this second father of mankind. Andrichomius says, that its name of Jaffa was derived from Joppa, its primitive name, which signifies beautiful or agreeable, and is the same with Japho. Its present name is nearer to this than any other, it being now called Yafah, (a hill) and it is one among many other instances, of the oldest name outliving all subsequent ones bestowed on places by foreigners and strangers. Jaffa or Joppa, as it is now seen, is seated on a promontory jutting out into the sea, and rising to the height of about one hundred and fifty feet above its level, having a desert coast to the north and south, the Mediterranean on the west, and fertile plains and gardens behind it on the east. It is walled around on the south and east towards the land, and partially so on the north and east towards the sea.—There is a small fort near the sea on the west, another on the north, and a third near the eastern gate of entrance, mounting in all from fifty to sixty pieces of can-

non, which, with a force of five hundred horse, and nearly the same number of infantry, would enable the town to be defended by a skilful commander. The port is formed by a ledge of rocks running north and south before the promontory, leaving a confined and shallow space between these rocks and the town. Here the small trading vessels of the country find shelter from south and west winds, and land their cargoes on narrow wharfs running along before the magazines. When the wind blows strong from the northward, they are obliged to warp out, and seek shelter in the small bay to the northeast of the town, as the sea breaks in here with great violence, and there is not more than three fathoms water in the deepest part of the harbor: so accurately do the local features of the place correspond with those given of it by Josephus.

Nearly in the centre of the town is an old ruinous building, called the citadel, on the top of which is a round casement tower, provided with one or two wretched pieces of cannon. The city is surrounded by a stone wall, provided at certain distances with towers, alternately square and round. Buonaparte erected batteries, and breach-

ed this wall; then stormed and carried the town. Four thousand of the defenders, with five or six hundred of the late Turkish garrison of El Arish, four days after the French had obtained possession of Jaffa, were, by Buonaparte's order, marched out to the sand hills about a league distant, in the way to Gaza, and there were shot in a mass, by the battalion which had them in charge. Here (it is said, but disputed,) Buonaparte poisoned those of his soldiers who were too sick or too severely wounded to be removed, when he retreated to Egypt from his repulse at Acre.

There are at Jaffa two convents or monasteries, one belonging to the Greek, the other to the Latin Church. In these the pilgrims reside on their way to Jerusalem, which is about twelve leagues distant.

This port was used by Solomon for receiving his timber brought from Tyre; and by the succeeding kings of Judah, as their place of communication with foreign ports.

Missionary Intelligence.

BURMAN MISSION.

Extracts from the journal of the Rev. Dr. Judson.

On the 14th of November, in company with Mr. and Mrs. Wade, two native converts, and a number of scholars, Dr. Judson made his final removal from Amherst to Maulaming. Mr. and Mrs. Boardman had resided at that station for a number of months previous. The two native converts are rendering important service to the mission.

Nov. 25, Lord's day.—We have arranged a large room, in the front of the house, in the manner of a zayat, and to-day set up worship, in the old Rangoon fashion; and a busy day it has been. About seventy persons, great and small, attended worship in the forenoon; after which twenty or thirty women followed Mrs. Wade into another room, and listened to her instructions. In the evening we had about thirty; and after worship, some animated conversation ensued, in which Mah Doke's husband, Moungh Dwah, came out very decidedly on the side of Christianity. Moungh Ing has a good degree of missionary spirit, and affords much assistance in the work.

Nov. 26.—This evening, we had rather an encouraging season. Several of the neighbors came in, so that there was an assembly of a dozen, beside the school. After worship, had some particular conversation with Moungh Dwah, in which he gave considerable evidence of being a converted man. He declares that he loves the religion of Christ, because he is sure it is the true religion, and confers inestimable benefits. He says it is about six weeks or two months, since his mind became quite decided. His wife says, that so long ago he began to read the Scriptures more attentively, and requested her to pray for, and with him, which she did, for some days, when he began to pray in the family himself. These things she related at the time to Mrs. Wade, with tears of joy. Moungh Thahoung also, an old Rangoon neighbor, and violent opposer, has just come up from Amherst, with a view to removing here, having, as he says, become convinced that his former opposition was wrong, and that the religion of Christ is worthy of consideration and acceptance.

Dec. 11.—Moungh Noo, another of our neighbors, the youngest of four brethren, came in last Sunday, just at night; and after hearing some plain truths, he staid during evening worship, and paid uncommon attention. This morning he came again, and this evening again. After worship, he inquired with feeling, "What shall I do to be saved?" "Believe on the Lord Jesus Christ and thou shalt be saved." "I do believe. I do believe. This religion is right. I have been all wrong. What shall I now do?" "If you have begun to believe, let your faith increase. Attend worship. Keep the Lord's day. Become the Saviour's servant. Do all his will. Give yourself, soul and body, into his hands. Will you do so?" "I will—I will. But I do not know all his will." "Read the Scriptures." "I can read Talaing only, not Burman." "Come then and we will read to you. Come every day to worship, and at all times of day, and we will instruct you."

Under date of December 31, in a review of the past, Mr. Judson says,—As to success, our most hopeful inquirer, Moungh Myat-poo, with his extensive connexions, has found it inconvenient to remove from Amherst; and for him, we can only hope and pray. Moungh Dwah, brother of Mah Men-lay, and husband of Mah Doke, gives very satisfactory evidence of being a true disciple. He is constant in attending worship every day, besides his own family worship, and has lately requested to be admitted into the church. He will probably be the first baptized in the waters of Maulaming. The second is Moungh Thah-poo (mentioned April 22d,) a Karen by nation, imperfectly acquainted with the Burman language, and possessed of very ordinary abilities. He has been about us several months, and we hope that his mind, though exceedingly dark and ignorant, has begun to discern the excellence of the religion of Christ. The third is Mah Lah, concerning whom my principal acquaintance is derived from Mrs. Wade. She is most constant in improving every opportunity of attending worship, and gives considerable evidence of loving the Gospel. Both the last have requested baptism. Next in order comes the priest, whom brother Wade has doubtless mentioned in his journal. He visits the zayat every day—has been to the house once, and spent a few hours with me. He appears to be almost convinced of the truth; but cannot yet think of giving up the merits of thirty-seven years of clerical austerity. Ka-ning-tsoo, mentioned the 9th inst. remains about the same. There are two or three more, who attend worship occasionally, and give us some reason to hope that their attention has been so far excited as to consider the Christian religion with some conviction of its truth and excellence. I ought not to forget the children in the school, two or three of whom, and particularly one, by name Mee A. have manifested much tenderness of feeling, and desire to obtain an interest in Christ.

A SCENE IN INDIA.

From the Journal of Rev. Mr. Smith, Baptist Missionary at Benares.

Nov. 4, Lord's day.—After addressing the Gospel to a large congregation under the shade of a Peepul tree, I went close to a Hindoo temple, where a Byraggee received two Hindoo Tracts

the day before yesterday, and intreated me to call on him before I left the fair. The Byraggee was lying down with his face covered, and those persons who were around him began saying to me, "Oh sir, what have you done to him? Ever since he has heard you, and received your books, he has not eaten any thing, and he is continually reading your Tract and weeping!" On hearing my voice, he immediately sat up and spread his cloth, begging me to sit down, which accordingly I did. He then joined his hands, saying with tears, "O sir, I am a miserable sinner; I have forsaken the living God! and have hitherto worshipped idols, wood and stone, and bathed in the Ganges; but cannot find any consolation, and now what shall I do to be saved?" On seeing the Byraggee under deep convictions, and in full earnest to know the plan of salvation, I was not able to speak to him without tears. I told him that God so loved the world, that he gave his only begotten Son, Jesus Christ, to die the ignominious death of the cross, that whosoever believeth in him should not perish, but have everlasting life; and he invites all sinners, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." On speaking a little more of the sufferings of Jesus, and explaining the 63d Hymn of Mr. Chamberlain's, the Byraggee got up, saying, "Oh sir, I will follow you, for you are my Gooroo, and I will do whatever you advise me." On seeing this, two of his disciples addressed me, saying, "Oh sir, do not take our Gooroo; you had better put an end to our lives, before you take our Gooroo." The Byraggee said, "We are all in great delusion, and are going the road to destruction." The two disciples then fell at his feet, saying, "Oh Gooroo! do not forsake us, for we shall perish." Seeing that they were not able to prevail on their Gooroo, and that he was ready to go off, they exclaimed, "Oh Byraggees! this Sahib (pointing to me) has enchanted our Gooroo with his books, and now he is going to make him a Christian." Immediately about forty Byraggees assembled with clubs and tongs, and came upon me, threatening and using abusive language, and bound the poor Byraggee and kept a watch over him, and drove me away; and I stood, without opening my mouth, knowing it would end in blood if I were to attempt to extricate the Byraggee. I beckoned with my hand to the native brethren; but they were busily employed in speaking to the people, and giving the Scriptures to those who were able to read them, under the shade of a peepul tree; and having heard the noise, they all came over to me, and saw the poor Byraggee with tears, and a number of persons around him, intreating him to eat something, and, not being able to get him to eat any thing, they came to me, requesting me to advise him to eat something. I went to him and told him,—Do not trouble your mind, but trust in the Lord Jesus, for he is the only refuge from the wrath to come, and now you had better take some refreshments; and I also directed him to my residence, to which he said, "If God spares me, you may rest assured I will call at your house." A rich native being informed that a Byraggee wished to be a Christian, he ordered the other Byraggees to keep him away from being a Christian, and whatever money was required he would pay it: immediately the Byraggee was taken away and placed before the gods; but

he turned his back towards the gods and sat quietly, and the cruel Byraggees would not allow him to read the Tracts; they took them from him and tore them in pieces, saying, "All the enchantment lies in these books." I was obliged then to leave them.

The following is extracted from the Report of a Missionary in a destitute portion of North-Carolina.

There are some common schools in this region, but multitudes are growing up in ignorance and sin, with little or no instruction, and not a few of adults are to be found who can neither read nor write. In the distribution of tracts I have found it necessary very often to make the inquiry, 'Can you read?' and often has my heart been pained to hear adults and children answer in the negative. A few weeks since, while out on the above business in this county, I had conversation with a number of children as follows:

Question.—'Do you have a school to go to?'
Ans. 'No.' 'Can any of you children read?'
'No.' 'Can your father read?' 'No, only in Dutch.' 'Can your mother read?' 'Yes.' 'How old are you?'—One about nine years of age answered, 'I don't know.' Another said he was ten years old himself. I then questioned these two boys as follows. 'Do you know what county you live in?' 'No.' 'Do you know what State you live in?' 'No.' 'In what country do you live?' 'I don't know.' 'Can you tell me what people must do to be saved?' 'I don't know.' 'Who came to save sinners?' 'I can't tell.' 'Do you know who made you?' The answer was in the negative. 'Can you tell me who made the world, the sun, the moon, and stars, and all things?' 'No, I can't.' I then counted six children, to appearance belonging to one family living on a public road, and growing up in all this ignorance! I left some tracts and proceeded on my way.

I might tell you of many other things distressing to the feelings of the Christian, among which are the evils attendant on courts and elections, the tremendous influence of intemperance, the prevailing spirit of litigation, the profanation of the Sabbath, &c. but I forbear. May I have an interest in your prayers, and may all the church pray that more laborers may be sent forth into the Lord's vineyard.—*Home Miss.*

EIMEO.—Some of the chiefs of this far distant Isle of the Sea, were overheard, by Mr. Orsmond the missionary, expressing their sense of the blessings conferred on them by the introduction of Christianity, in the following simple, yet highly figurative and expressive manner;—

"But for our teachers; our grass on the hill, our fences and houses, would have been fire-ashes long ago." But for the Gospel, we should now have been on the mountains, squeezing moss for a drop of water; eating raw roots, and smothering the cries of our children by filling their mouths with grass, dirt, or cloth. Under the reign of the Messiah, we stretch out our feet at ease, eat our food, keep our pig by the house, and see children, wife, and all at table in the same house." We do know our ancestors, our kings, and our parents; and we were all blind, till the birds flew across the great expanse with good seeds in their mouths, and planted them among us. We now gather the

fruit and have continual harvest. It was God, who put it into the hearts of those strangers to come to us. We have nothing to give them. They are a people who seek our good; but we are a people of thorny hands, of pointed tongues, and we have no thoughts." "If God were to take our teachers from us, we should soon be savage again. They are the great roots to the tree on the high hill; the wind strikes it, twists it, but cannot level it to the ground, for its roots are strong." "Our hearts delighted in war, but our teachers love peace, and we now have peace."—*Chr. Mirror.*

Missionary operations in New Jersey.—The Rev. Mr. Baird, who is engaged in the undertaking of raising *forty thousand dollars* for the New-Jersey Missionary Society, to be expended in the promotion of religion and education within that State, visited the Presbyterian church at Cape May, under the care of the Rev. A. H. Parker, on Sunday the 15th ult. and after presenting the subject of his mission to the congregation, immediately received the very liberal subscription of \$718.

Mrs. Dyer, wife of Rev. Samuel Dyer, missionary at Pinang, (near the coast of Siam) was expecting to open a school at that place, on the first of December, 1827, for fifty Chinese girls. Several schools for Chinese boys are already in operation and well attended.

Miscellaneous.

LONDON PROTESTANT SOCIETY,

For the protection of Religious Liberty.

The 11th anniversary was held May 17th, Lord Holland in the chair. The Evangelical Magazine says, "The Report contained a mass of interesting intelligence, abundantly illustrative of the existence of a persecuting spirit, and of the great benefit of keeping a close watch upon all its movements throughout the land. It is a disgrace in the enlightened age in which we live, that during the past year, the Society should have been called to interfere in *forty* distinct cases, in which the principles of religious freedom and toleration have been infringed upon. One fact we cannot forbear noticing, because of its detestable character, viz. the circumstance of *two Evangelical Clergymen of the Church of England* (the Curate of Haslemere, in Surrey, and the Rector of Albury) refusing to bury two children that had been baptized by dissenting ministers. An apology for such mournful conduct is not sufficient; the whole nation, and if possible, the whole world too, ought to know it, and ought to brand it as it deserves. The Rectors of Denbigh and Brainton, also, will long be remembered by the friends of liberty, as singular specimens of an enlightened Protestant ministry."

"The meeting (says the Baptist Magazine) both in its resolutions and its speeches, seemed less disposed to mourn over the intolerance that remains, than to celebrate that era in the history of the society which marks its decline—the removal of those obnoxious statutes, which were blots in the brightness of the British constitution. The report afforded high satisfaction to all that heard it, furnishing strong evidence of the perseverance of the Society."

The Society passed various resolutions, evinc-

ing a deep feeling on the general subject of religious liberty, almost unlimited joy on the repeal of the long odious acts of parliament, and of fervent gratitude to all who had in any way contributed to that result. We select the 3d,

"Resolved, That the repeal of those acts, during the present year, is therefore hailed by this meeting with devout gratitude and ineffable delight: and, though they regret that any declaration should have been introduced, or any thing approaching to a religious test have been required, they rejoice that the wishes of the venerated monarchs, of enlightened prelates, of illustrious statesmen, and of crowds of their good and great forefathers, long since departed to the tomb, have been at length fulfilled.—That they especially rejoice at a kindly recognition of the moderation, loyalty, but firmness of Dissenters; at the just and generous feelings the legislature has evinced; at the progress of information and liberality so happily displayed; at the Christian reverence for a Christian Sacrament universally expressed; and at the new and cheering prospects of union, strength, greatness and glory for their country, that now rise before their view."

REFORMATION IN IRELAND.

"You will rejoice to hear that the *Irish Reformation* proceeds. I am authentically assured that the Priests are at their wits' end. The state of things is the result, humanly speaking, of a long series of Christian labors, particularly in schools for the lower orders, and of a class of persons called Bible readers, who have for many years been employed by the Protestant Societies to make known the word of God to the poor benighted Papists in their own language. And an inquiring, wakeful, and Protestantly disposed population has now succeeded to the besotted and prejudiced race which has so long maintained the Popish religion in that part of the United Kingdom.—*Protestant France*, too, is somewhat more hopeful and interesting since the appointment of Bishop Luscombe, an event which seemed to me in the first instance rather of doubtful presage. It seems now, (according to my correspondent, the Rev. Dr. Jarvis, who has lately been in Paris, and is now, I believe, with his family at Florence,) to work well, and the French authorities pay much more deference to the office than might have been expected. Mr. Foster, the Chaplain of the English embassy is dead, and the Bishop is now officiating in that capacity, and report says will be appointed to fill the vacancy." [Epis. Watch.

ROMAN CATHOLIC NOTIONS.

"Our author was hospitably received by Mr. Edgeworth. In the course of conversation with Mr. E. and his daughter, Mr. Hall says: 'I hinted that though the Roman Catholic Catechisms are clear, that a Priest cannot forgive sin without sincere repentance, yet that from many conversations I had had with Catholics, in various parts of Ireland, I had reason to conclude that the great body of the people believe that, on being simply confessed, Priests can, without any condition whatever, if they please, forgive sin. Mr. E. was not of this opinion: Mrs. and Miss E. were. He immediately rang the bell for the coachman, who he

said was a sensible young fellow, and a Catholic, and would decide the question at once. This man was asked among other things, whether he went to mass and to confession, and whether he tho't that, on the mere confession of sins, the Priest could forgive them? He answered, 'I think he can.'—'Pray John,' said Mr. E., 'If you were to stab me with your knife to the heart, here, in the midst of my family, and should run and confess it to your Priest, and he should absolve you, would you be forgiven?' 'I think I should said the man; because it is said by our Saviour to his disciples, and to the Bishop and Priests, their successors, whose sins ye forgive, they are forgiven.' The answers of some other servants called in for the purpose, did not go quite so far as this man's, but most of them tended to show that their Priests do not dwell sufficiently on the conditions necessary to forgiveness, or pass them over altogether; and as this appeared a matter of importance, I had entered into conversation with people in various parts of Ireland, and been at pains to ascertain the fact."—*Critical Review*.

SYMPTOMS OF REFORMATION IN CORSICA.

Translated for the New-York Observer.

We have received, through a channel which deserves entire confidence, the following details of the origin and progress of a religious movement in the Island of Corsica:

"A Clerk in the Custom-House at Bonifacio, being provided with a New Testament and Catechism, had frequently occupied himself in religious conversation with the inhabitants, who, in general, are very inquisitive in all matters relating to the views and opinions of other nations. No sooner were they convinced of the erroneous doctrines of the church in which they were educated, than they neglected to hear mass, and ceased to attend auricular confession and the worship of images; and, with the Gospel in their hand, laid open to the priests the motives of their refusal. In a little time after, they presented a petition, in which they demanded from the Government Protestant ministers. M. M. — and — were to present this petition; but, for some reason or other, they retained it in their hands, and thus disregarded the express wishes and desires of the major part of the inhabitants of Bonifacio. In expectation that a more favorable moment would present itself to repeat this demand, the affair was permitted to rest, and remains in this condition at present. If the existing difficulties were once removed, and evangelical ministers placed there by the government, there is every reason to believe that the preaching of the Gospel would be crowned with the fairest fruits in Corsica, not only at Bonifacio, but also in other places of the Island.

"As to the Holy Scriptures and Catechisms, there is a complete destitution. This clerk or officer of the Custom-House, of whom I have spoken, on his return to the continent, engaged a Bible Society, I do not know which one, about a year ago, to send to Bastia a case of Bibles and Testaments in the Italian language, printed in London; though unfortunately, the person to whom they were addressed, made not in the distribution a sufficient discernment. The priests

do not fail to seize them, whenever opportunity occurs, and thus place the light under a bushel."

The person who has communicated these particulars is himself a Corsican, and consequently belongs to the Roman Catholic Religion. It is probable that what he calls Catechisms are Tracts, and other religious books. The London Bible Society has forwarded to Corsica 200 Bibles in the Italian, and 50 in the French language; 400 Testaments in Italian, and 100 in the French language. Since this remittance of Bibles and Testaments, we have had no news from Corsica, but expect some daily; and shall embrace the earliest opportunity to communicate it to our readers. We ardently wish that faithful ministers of Jesus Christ might enter this interesting field, which is open to their zeal and to the preaching of the Gospel, and thus give support to a religious movement so unexpected, and occasioned so remarkably by the reading of the Word of God alone, without any other auxiliary than the Divine power which accompanies it.—*Archives du Christianisme*.

THE CLERGY.

Priestcraft and clerical domination have been rung on all the changes which infidelity could devise from an early day; and the same charges, and the same falsehoods, are still found floating down its sewers; and the enemy becomes more bold, and his wrath waxes warmer and warmer, as the friends of the Redeemer begin to act more conformably to their professions and principles.

If we look at the principles on which our Government rests—the virtue and intelligence of the people—and look at the doctrines and precepts which have been inculcated by ministers of the Gospel—their tendency, and the effect which they have produced—compare the moral character of society in those places where they have been the longest and most uniformly and strenuously taught, with the state of society in those sections of our country where the Gospel is seldom preached, and the messengers of the glad tidings of salvation have seldom been heard,—we shall be better prepared to form a correct estimate of the character, the aim and usefulness of the clergy, and better know how to appreciate the tendency of those publications, their authors and supporters, who are endeavouring to bring the doctrines of the Bible into contempt; to undermine the influence of the ministers of the Gospel, and represent them as a set of *licensed beggars*, who are growing rich, and without talents, or *common sense*, are about to establish an uncontrolled dominion over the purses and consciences of the intelligent yeomanry of our happy country. We might ask how it should have happened, that notwithstanding the sway which the puritan clergy of New England had over the people; the almost unlimited confidence reposed in them, and the deference paid to their instructions, and characters as ministers of Christ; this same people, under such training, should still have been the only people who should have correctly understood the true principles of civil liberty; had the courage and independence to resist oppression—and what is still more surprising, should, after having broken the tyrant's chain, and acquired political power and civil liberty, have known how to use it, and established a Government which is the wonder and en-

vy of the world—strange that such pure waters should have flowed from so impure a fountain! If this is the effect of *Priestcraft*, may God in his mercy grant, that it may extend and acquire strength and influence, until all the nations of the earth who are now groaning under the rod of the oppressor, may be completely under its control, and have its fetters so rivetted upon them, that they shall not be loosened until “the kingdoms of this world shall become the kingdoms of the Lord and of his Christ.”—*Hart. Obs.*

From the Quarterly Journal of the Am. Ed. Society.

Extract from a letter on the Study of the Classics, by Rev. Moses Stuart.

For my own part, I hope to see the day when a thousand will be employed in teaching the principles of the Christian Religion, where one is now employed. I have no apprehension that instruction of this nature is to be confined solely to those who are learned in the classics; or even to those who are liberally educated, in the higher sense of this expression. I do hope, most fervently hope, that the day is coming, when Christians of every rank in life, who understand the plain and essential principles of the Gospel, will, one and all, feel their obligation to urge them upon others around them. So did the primitive Christians. They that were scattered abroad on the occasion of the persecution which followed the death of the martyr Stephen, went every where preaching, [i. e. inculcating, teaching] the word, Acts 8: 1, 4. These were not the Apostles, Acts 8: 1; but other Christians belonging to the church at Jerusalem. And the same spirit, if it now existed among Christians, would lead to the same consequences. All who had any proper conception of the importance of divine truth, would not cease to speak of it, and to urge it upon others. The blessed institution of Sabbath Schools is beginning to shew the importance and the practicability of this great principle of Christian action to the church, at the present time. After slumbering for ages over her duty, the church, (I mean the private members of it,) are beginning to learn, that they have something to do, by their own personal efforts for him who redeemed them; and that they are to be active in his service, as well as the more formally consecrated ministers of his word.

All I would say on this subject is, *Let every Christian teach, so far as he has opportunity what he understands himself*; and undertake no more than this. A regard to this single maxim would effectually prevent all such lay preaching as would be likely to do injury to the church. The official, formal duties of the ministry, I would be one of the last to assign to private individuals, not consecrated to the sacred office. But while the whole system of teaching should be under the guidance and control of the minister, let him bring into the service of God and the church every aid within his power. It is in this way, that a new day is to dawn on the church. Sabbath Schools and Bible Classes are the harbingers of that day. They shew the correctness of the principles which I have now been advocating; and shew too, how imaginary are the fears of those, who are accustomed to declaim with so much vehemence against lay-teaching. Where is the minister, that has done his duty in regard to these modes of instruc-

tion, who has not found *lay-teachers* (such as I have described,) a powerful auxiliary in the great business of his vocation?

I have now explained myself, as I would hope, in such a manner as to prevent being misunderstood, in regard to teachers who may be employed in the church. The church needs teachers of all sorts; teachers for high and low, rich and poor, for learned and unlearned, for children and for adults. Why should she not have them? If it be granted that she ought to have them, then I ask, Is it not proper to aim at multiplying the number of able and learned teachers, as well as others, and thus aim at accomplishing the most extensive good in the power of those, who are endeavouring to raise up advocates for the cause of religion? And who shall do this, or how shall this be accomplished, if such means as your Society possesses, be not employed for this purpose?

Extract of a Letter from a former Beneficiary of the American Education Society.

How can I forget the kind and blessed agency employed by the Great Head of the Church in putting me into the ministry? I love to take a retrospective view of the Providence by which I was conducted forward to the work in which I am engaged. But for the beloved, and lamented Parsons, I might have never commenced a course of study preparatory to this holy work. He found me in obscurity, a poor farmer's boy. By means of that sainted Missionary I was made acquainted with the American Education Society, and while I live, and I hope in eternity, I shall remember, with the liveliest gratitude to God, the assistance, which I have received from it.

In the midst of trials, I have all along had encouragements. I taught school, one winter, in a place destitute of preaching. An interesting revival commenced in the school, which extended into other districts, and resulted in the hopeful conversion of more than fifty. One of the number is now employed as an assistant missionary among the Indians; and one or two others are preparing for the ministry. In the town where I am now settled, there has been an interesting revival within the last two years. Two of the young men, subjects of the work, have begun to prepare for college, with a view to the ministry.—*Ibid.*

A SUGGESTION TO A PARTICULAR CLASS OF YOUNG MEN.

There is a large class of pious young men in our country, from the age of sixteen to twenty-one, who have the means of acquiring a liberal education, with the prospect of usefulness, but who, for various reasons, choose to engage in some other occupation. It may be that they are just commencing some lucrative worldly business which they are unwilling to abandon. It may be that they shrink from the toil, and labor, and self-denial, which are inseparable from the life of a faithful minister. Or it may be that they are not fully acquainted with the moral condition of the human race, and of the urgent need, which exists for a great increase in the number of the preachers of the Gospel.

Now we wish to ask the young man, whom Providence has placed in the circumstances, which we have mentioned, to reflect candidly and seri-

ously upon the following facts. The number of pious young men in all the Colleges in the United States, if all should become ministers, would not be enough to supply the vacant churches in the single Presbyterian denomination, and would be deficient by more than five hundred men to supply the destitute Baptist congregations. All the efforts of the American Education Society, on the present scale of operations, are not competent, by any means, to furnish New-England with the requisite ministerial labor. If 2,000 young men should immediately enter on a course of preparation for the Christian ministry, by the time that they would be thoroughly prepared for their work, one third of all the clergymen now alive will be in their graves. Who will supply their places? The population of this country is increasing at the rate of 1000 a day. In ten years there will be required for the 17,000,000 of inhabitants in the United States 17,000 Ministers.—*Id.*

EARTHQUAKE AT LIMA.

Extract of a letter from Mr. S. W. Pomery, jr. to his father, giving an interesting description of a violent earthquake at Lima, on the morning of the 30th of March. The letter is dated

Lima, April 21.

This city has been visited by one of those dreadful earthquakes which are looked for about once in a century, and had it continued a few seconds longer the whole of Lima must inevitably have been laid in ruins. The calamity occurred on the morning of 30th March, at about half past seven o'clock, and although only of 30 or 40 seconds duration, was of such prodigious violence, as to prostrate many buildings, and injured all, including the stupendous churches, some of which are so much shattered that it is contemplated to take them down, their massive walls of 6 and 9 feet thickness, being literally rent from the top to the bottom. A great number of houses have been pulled down by order of the authorities, and several have, since the shock, fallen of their own accord, in one instance burying two or three persons in their ruins.

The amount of injury to the city is estimated, by an official survey, at six millions of dollars, a sum quite within bounds, when it is recollected that from the nature of the buildings they cannot be repaired in many instances, but must be rebuilt. The house occupied by Alsop, Wetmore & Co. is considered one of the strongest in Lima, and is said to have cost \$90,000. Some of the rooms are cracked perpendicularly in many places, and in others, the upper part of the house (which is composed of bamboo sticks and mud, of about two feet in thickness,) separated itself from the "abodes" of sun dried bricks, of which the walls, to the height of three feet above the floor of the second story, are composed.

About 30 persons perished; that is the number of bodies which have been dug out from the rubbish, but others are supposed to be still undiscovered. I was awakened from a sound sleep by the most terrific noise, and, jumping up, saw the walls of my room vibrating very violently. I made the best of my way into the streets, amidst falling plaster, and stumbling along over the floors like a drunken man. In the street all was dismay: the heart-appalling noise which ushered in this

frightful phenomenon, and the sound of the cracking walls, were still ringing in our ears. The poor natives were upon their knees, (many of them just as they had risen from their beds) beating their breasts, and calling upon God, the Virgin, and all the Saints, to save them; and expecting every instant another and an overwhelming shock. Indeed, when I reflected that this was a danger against which no place afforded security, (as the earth was expected to open as it had done during the great earthquake of 1740,) I was very well disposed to join the cry of "misericordia," and seek protection from Him, "who but looketh upon the earth and it trembleth."

The great shock was followed by five or six slight tremblings in as many days, and I have been more alarmed by these harmless shocks than by the great convulsion.

The excitement has in a great measure abated, but for a week or ten days after the shock, you would see every night hundreds stretched upon mats in the squares, alameda, and wherever an open space could be found, almost afraid to close their eyes, and starting upon their knees at the least alarm to repeat their "aves." Even now many are seen sleeping at the open doors, and when the subject is mentioned, cross themselves, adding, perhaps, their common exclamation, "Jesus, Maria."

The depth of superstition and ignorance to which the common people of this country are degraded, may be seen by their implicit belief in the stories inculcated by the priests, as the cause of this calamity. They look upon foreigners as decided enemies; not only as heretics, but as necessarily imparting to the people with whom they have intercourse, a portion of their liberal notions. The residence of the heretics in the country was first preached up publicly as the cause; that the earth, indignant at their being suffered to remain among the catholics, would as it were shake them from her bosom; and we could not walk the streets for a day or two after, without hearing knots of cholos and negroes gravely assigning this as the earthquake's origin.

At Callao, the shock was felt after the dust was seen to rise from Lima, so that it would seem that it proceeded from the mountains to the sea. Those persons who were on board vessels in the harbor described the sensation to be the same as when a ship thumps violently against the bottom, and the noise like that produced by "twenty chain cables running through the hawser holes." The water was very turbid, and for a considerable time afterwards large air bubbles came up in every direction. Several villages on the coast to the northward, have been destroyed. It was not experienced at the southward, but a few miles.

At Callao, the steeple of the church was thrown down, and the buildings generally injured. The earthquake was thought to be the most severe, which had taken place since 1740, when of 4000 inhabitants only 200 escaped.

Extract from the Journal of a Traveller from
Utica to New-York.

— The large and beautiful "North American" passes down the Hudson like a flying palace. Her cabins are, two drawing rooms, a dining room and a bar room. Some hundreds are

on board, and the weather mild and delightful. What endless specimens of beautiful scenery! The noise of two busy, hissing and croaking engines, does not prevent your ears from being occasionally assailed by the mouth of profaneness, or now and then gratified with the few nice-fingered touches which a lady, while passing, condescends to bestow upon the piano-forte, in one of the rooms below.

Our passengers exhibit endless diversities of character. Most of them are apparently gay and thoughtless, gliding along down the journey of life, with a rapidity which is but faintly shadowed forth by the floating vehicle which contains us.—As we pass the spectators upon the shore, a stream of smoke and a few ripples of the water are all that we leave behind us. What better legacy will be left by the giddy multitude, as one by one they pass off the stage, and are forgotten.

Some of the passengers are talking of the luxuries and amusements of life; others of its cares and troubles. Here may be seen a group of politicians of the modern cast; there a knot of mercantile speculators. Here is a little company of modish matrons and dashing belles; yonder are grey hairs in masquerade, and in company with beardless exquisites. People of many languages are on board—English, French, Irish, German. Some of them grave, sensible, well informed; others volatile, frivolous and self-conceited. To converse with some is an intellectual feast, rare and delightful. But of how few can it be said, that their conversation is in heaven; that they do not mind earthly things? Some even of these are to be found. Merely to listen to them is like “a feast of fat things” to the famishing soul.

What a story I have heard to day! It appears to be a true one; and though given in blank, it seems to have reference to the district of country which I have so recently left. Mr. A—a certain clergyman of high standing, took passage at —, in a canal-boat. At tea time he approached the table, and observed the passengers to be waiting as if they expected and desired him to implore a blessing from the Author of every good and perfect gift. He did so; and had no suspicion that any one was offended. But early in the morning, Capt. B. came to him in private, to desire that he would desist from taking such liberties at the subsequent meals. He hoped no offence: But the spirit of the instructions given him by C, D, E, &c. proprietors of the — boats, made it his indispensable duty to prefer a similar request wherever there was an individual to complain. The clergyman complied. The people, therefore, *sans ceremonie*, sat down to eat and to drink, and rose up to play cards! It was real gambling for money. The clergyman next took the captain aside, to enter a modest word of complaint, in behalf of himself and others, who deplored such an outrage. But, alas, the captain's instructions had run out. He talked kindly; but he could not interfere. He had no instructions against gambling. People would do such things. It was useless to oppose them.

This story *must* be true; for I know the clergyman, I know his character, and have learned the truth of these particulars from his own recital. I call no names: But who is there among the proprietors of our packet-boats that would dare to say or think that asking a blessing at the table is a

greater offence against good breeding and pure morals, than playing cards for money!—*Western Rec.*

From the Note Book of a Parish Minister.

“Why did you never tell me these things before?” said an unconverted man, dangerously sick, to his minister, who was urging on him the duty of immediate repentance. “My dear sir,” said the Minister, “I have often told you these things.” How true is it of many in the days of health and prosperity, that ‘hearing they hear not,’ even the most faithful instructions on their danger and duty. This man recovered of his sickness, and lived much as he did before!—another proof that the alarms of the sick-bed, or death-bed, do not of course end in conversion to God.

Mrs. —, has expressed to me a faint hope that her kinsman, Mr. — is a christian. I hope she will keep the thing a profound secret; for I fear it would put the notion, that they too are christians, into the heads of fifty other men in the parish, just like him—of whom I fear ‘that they are the enemies of the cross of Christ.’

I visited a parishioner, dangerously sick, and gave her counsels adapted to her critical situation, as having ‘no hope.’ She listened, apparently with interest, and when I paused, begged me to say more. She recovered, and I visited her again to follow up former instructions. I referred to our conversation while she was sick. She said she did not recollect it, and I presume spoke the truth. Another case, this, like ten thousand others, indicating that little reliance can be placed upon any of the apparent religious exercises of the sick bed.—*Miss. Herald.*

A CUMBERER OF THE GROUND.

[Furnished by a Clergyman.]

N— was a man of this world. His conscience was not scrupulously tender in view even of his worldly companions. His general influence was bad, not only in a religious, but in a moral view. None rose up to call him blessed. He was a companion of fools.—His character, property, and health were fast sinking, though he had not yet wholly forsaken the house of God, when he became my neighbor.—I met him by the side of the bed of death. A strong man was struggling hard with the king of terrors, in circumstances peculiarly suited to awaken the sympathies of nature. Through these sympathies, in which N. was by no means deficient, I hoped to reach his conscience and his heart. He listened to a representation of his character, and the consequences, and the end to which he was hastening. He wept and expressed gratitude that any one cared for his soul, and was so kind as to admonish him. But, can the Ethiopian change his skin? This admonition was soon repeated in N.'s favorite haunt, to make sport for drunkards! I saw N. again in the chamber of death—himself the victim—but not till he had heard many sermons, and neglected many more which he might have heard. He had been known to exult at having escaped, by his absence, discourses directed against the vices to which he was addicted—Now he was in a situ-

ation to which it is probable he had, like many others, put off preparation for future realities. His bodily distress was great. But what was the state of his mind? It was like the troubled sea. He murmured.—He 'wondered what dreadful thing he had done, that he must endure such sufferings.' Yet these sufferings were only *natural consequences of the habits he had cherished*. But N. discovered no more tenderness, no more openness to conviction, no more gratitude for reproof. The Spirit of God had been grieved—was departed—returned no more. N.'s body moulders in dust. His spirit ———?

Reader, beware how thou triflest with reproof, with conviction, with the voice of mercy.—*American Pastor's Journal*.

DIALOGUE BETWEEN TOM AND HIS TEACHER.

Teacher. Well, Tom, how comes it that you were absent from Sabbath School this morning? You are not used to be absent. I am sorry for this neglect. I hoped, from your past regularity and good conduct, to have reported you at the next anniversary as one of the first in the school.

Tom. I am sorry, sir, that I missed the school this morning: I did not intend it, and I hope I shall never be absent again.

Tea. But some good reason must be given for your absence, or I cannot excuse you from a bad mark, which I would gladly do, if your absence has not been your own fault.

Tom. Indeed it was not my fault. Yet, my dear sir, I am unable to tell you the reasons of my absence. I remember you have often taught me, rather to suffer injury myself than to injure others, or to forget the respect I owe to my parents and friends. I am sure, sir, you will not insist on my telling you more.

Tea. I would not say another word, Tom, if I did not already know something of this matter. I heard of your father's misfortune last night. Poor boy, I fear your wish to conceal it is vain; all the village knows it. Your father was intoxicated last night, was he not? I only mention it to give you some advice which may be useful in this trying case.

Tom. (*weeping*.) Dear sir, I have often felt your kindness before, and I know your good wishes for my poor father: I will not, in this case, refuse to tell you all. What shall we do? Poor mother is broken-hearted! This is now the third Saturday night that father has staid away all night, and come home on Sabbath morning, sick and bruised, after having gambled away all his week's wages; although poor mother had no food in the house, and none of us much clothes, we should not mind that, if father were only kind and good as he used to be; but then, he curses and rages so at mother and all of us, only because he has been unfortunate.

Tea. I do indeed pity you, Tom, and earnestly wish to help you if I could. But alas! this is a case that admits of so little remedy, that I do not hope to be able to afford you any effectual relief, and can only assist you, by my advice, to bear it in the best manner.

Tom. I know you have often taught me that it is a duty to suffer with patience what God calls us to endure. But can nothing be done for my poor

father? What is the good of the temperance society, of which I have heard so much lately? Is not this for reforming intemperate persons?

Tea. I will tell you all I have to say in a few words, for I have not much time now.

The temperance society is not so much for reforming intemperate men as for preventing others from becoming so. The first is very hopeless, as I have said; the last is easy. Its use is to make people generally acquainted with a few great truths, that all might understand, but which they have not hitherto attended to.

Tom. What are these?

Tea. First—That rum, and brandy, and whiskey never do any body any good, although many people think they do.

Men think they quench thirst; but they in truth make them more thirsty. Men think they keep away disease; but in fact they bring on many diseases. Men think they make them strong; but in truth they waste their strength and shorten their lives. Men think they make them feel happier; but in fact they spoil our happiness and rob them of all their peace. Men use them as a remedy for poverty and low spirits; but in fact they make them ten times poorer, and fill them with melancholy.

Tom. I know all this to be true of my father.

Tea. The second truth which the temperance society spreads abroad, is—That people are drawn insensibly into all this misery, when they mean no such thing. Young people, as young as you, Tom, begin to taste, and think it no harm, till they become fond of it, and then they are unable to refrain. Older people use it to treat their friends, and speak of it as being good for this or that, till they become fond of it, and then they cannot cease, and go on to ruin.

Tom. I hope God will never leave me to become fond of so dangerous a thing.

Tea. Then, Tom, the only way to be sure of avoiding this is, in the words of Scripture, to "touch not, taste not, handle not." This is easy for you now; but after forming a habit, might be as impossible for you as it seems for your father.

Tom. O, my poor lost father! Can I do nothing for him?

Tea. One word about your duty to him, and then I must have done for the present, for my business calls me to look after other boys who were absent this morning likewise. Pray to God often and fervently for your father. Be obedient and respectful to him at all times; and even when through intemperance he treats you hardly, "take it patiently;" he is still your father. Never attempt to reproach him; this might be suitable for persons of his own age, but not for you. Yet when he affords you an opportunity to let him hear what you have learned, do this with modesty. Comfort your mother all you can, and as soon as possible try to earn something for the support of her and your other brothers and sisters; and so doing, look to God for his blessing, and depend on His good and kind protection, for He is your Father in Heaven.

RESULT OF AN EXPERIMENT.—The following facts were related to us last week, by one of the parties. A few years since, a gentleman in trade of our acquaintance, left this city for a town in the State of Maine in which he

thought he could transact business more to his mind. He opened a Variety Store, in which it was the general custom of all around him to sell ardent spirits, resolving to exclude them from his establishment. In the same town was a gentleman, believed to be a man of sobriety, who keeps a similar store, but sold strong liquors. The latter observed to the new adventurer, that he would not obtain customers unless he sold spirits. He answered that he should make an effectual trial. He did so, and succeeded so completely in this business, that his example was soon followed by his neighbor, who is now so well convinced of the impolicy if not immorality of trafficking in an article which is spreading death and desolation all around, that he asserts he would rather beg his bread, than deal in ardent spirits.—*Chr. Watch.*

From the Western Recorder.

Mr. Hastings—I wish you would publish the following questions, for the consideration of your readers:—

1. Is it any more easy to say Sunday than Sabbath? or Sunday school than Sabbath school? And
2. Does the phrase Sunday school designate the kind of school, or the day on which it is kept, any better than Sabbath school?
3. Did God ever require Israel to blot out the remembrance of idols; and to refrain from the pronunciation of their names?
4. If nine-tenths of the inhabitants of the United States should call it superstition to say Sabbath, instead of Sunday, would this prove it wrong so to do; or be a reason why we should not do it?
5. Suppose a Christian should take up his abode in Persia, and should use Sunday for Sabbath, would not the Persians be very likely to think him a worshiper of their god, the sun? And would not this render it more difficult for him to preach Jesus Christ to them?
6. Why are some people so averse to improvement, or to the conviction of errors? N.

From the Wesleyan Methodist Magazine.

FIDELITY TO THE DYING.

Some time ago I was in conversation with an eminent medical man, on the necessity of personal religion; and I observed, "I presume your extensive practice furnishes you with many proofs of the want of this when it is most needed." "Yes Sir," said he, "it does. I do not profess to be a religious man myself; indeed my practice seldom allows me an opportunity so much as to hear a sermon; but I make it a rule, never to allow a patient to remain ignorant of his danger; though by my adherence to this rule, I have in numberless instances, incurred the displeasure of my best friends. I will give you an instance, which occurred but a few days ago. I was consulted by a lady, who was brought from —; and I saw her case was hopeless. I therefore said, 'Madam, do you wish me candidly to give you my opinion of your case?' She startled, shuddered, and was silent. I repeated my question; and she replied, 'Why, yes; I came to you for that purpose.' 'Then, Madam,' said I, 'I am sorry to have to say, that I believe nothing can be done

for you. I do not know to what denomination of Christians you belong; but my advice to you is, send for one of your Clergy, and make the best of his advice and attentions during the few days you have to live.' She replied, 'My pain is too severe to allow me to think on those subjects now.' I called in a day or two, and I saw that she was dying; and was just in such a state of mind. I therefore said, 'Madam, do you know you are a dying?' She replied, as before, 'My sufferings are too severe to allow me to think of preparing for death now!' and alas! she died! Had she been in the hands of this gentleman, perhaps she might have been undeceived, so as to allow her at least more time for the awful work of preparation. His adherence to the rule above mentioned, I believe, is owing to the force of example and education; for he is the son of one of the best men living; and I understand he has not always undeceived his patients in vain. What a species of refined cruelty is it, for friends and physicians to allow the dying to pass into eternity in the dark! How impious, how dangerous it is for the dying to put off the great work of preparation until pain and distraction increase those difficulties, which at any period of our existence are but too formidable!

AN INVALID.

EDUCATION IN HEATHEN LANDS.

As there are some who duly appreciate the advantages of education, while they cannot see the need of so much ado about religion, we will state, as one of the advantages of sending missionaries to the heathen, that there are now, as by their last Reports, under the patronage (more or less direct) of the

Scholars.

Church Missionary Society	12,574
London Missionary Society between 16,000 and	17,000
American Board more than	30,000
Wesleyan Miss. Soc. between 16,000 and	17,000

Total, under four Societies . . . 76,574

If to these be added the children under instruction at the stations of the Baptist and other Missionary Societies, the number will be swelled quite above 100,000; nearly all of whom are the children of heathen, and would otherwise have grown up in the darkness of ignorance.—*N. Y. Obs.*

INTERESTING TO DRUNKARDS.

In the latter part of July, Samuel Wager, about 70 years of age, was found dead at Chester, N. J. sitting with his back against a fence,—in a state of putrefaction, and covered with worms,—having in one hand a rum bottle, and in the other the cork!! He was an old veteran in the service, and had destroyed vast quantities of intoxicating liquor—that cruel enemy of man. He was not without his reward; for he had reached the highest honors to which the drunkard seems to aspire, viz. the poor house, and to die drunk, unlamented and alone, in the open field, exposed to the ravages of vermin,—a sight too appalling for human nature!! What encouragement this to the thousands who are following in the same steps!

Above two hundred Infant Schools have been established in Great-Britain the past year.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, AUGUST 23, 1828.

BETHEL MEETING.

We rejoice to see the Bethel Flag hoisted in our port, inviting the long neglected mariner to call in, and listen to the words of salvation.

A convenient building has been fitted up, at the head of Long Wharf, where divine service will be performed every Sabbath. The meetings will be conducted by the clergymen of different denominations in this city.

ANTI-UNIVERSALIST.

The third volume of a semi-monthly paper, with this title, published in Providence, R. I., and edited by Mr. ORIGEN BACHELOR, has just commenced. Price, \$1 a year.

We have never thought it necessary to devote the columns of a religious paper to contend against a doctrine so foolish and unscriptural as that of universal salvation: for we could never see how any accountable being, who believes the Bible to be the word of God, could ever seriously believe in such a system. Yet when we remember the success of the great adversary, in persuading our first parents that what God had said was not true,—and how zealous his emissaries, and agents, and publications have been, ever since, to deceive the unwary, and convince them that they *shall not die*, we are satisfied that it is proper, and perhaps necessary, to meet them on their own ground, and to answer a fool according to his folly. We believe the Anti-Universalist is ably conducted, and we hope it will be patronized.

BENEFICIARIES.

A gentleman in Virginia, has offered to pay \$1000 to the Union Theological Seminary at Prince Edward, provided there can be found fifty others within the limits of Virginia and North-Carolina, who will agree, previous to Nov. 1829, to pay the like sum in annual instalments of \$100. The whole to make a permanent fund of \$50,000. The interest of which is to be applied to the support of a Professor and Scholarships for the benefit of indigent pious young men.

RELIGIOUS EXPERIENCE OF A MUCH LOVED YOUTH.

The following letter was written by a young man, late a member of the Sophomore class in Yale College, to a friend who had requested him to give a particular account of his views and feelings, and the operations of the Spirit, at the time when he humbly hoped that he was brought by the mercy of God to experience a change of heart.

"I have enjoyed moments," says this dear youth, "which I would not exchange for all the vain objects of this lower world, and all the happiness the worldling ever felt." And what must be those joys in Heaven, for let me tell you reader, he has gone to taste them in their full fruition.—Oh learn from him that when "*something whispers—go back, or you may lose your soul forever*," that then is the accepted time.

YALE-COLLEGE, MARCH 1827.

DEAR FRIEND,—

I have commenced my letter early in the week, so as to be able if possible, to give you an exact ac-

count of all the workings of my own mind, and the operations of the Spirit, when I was called to see my hopeless situation as a transgressor of the law of God; and was enabled, as I humbly hope, to cast myself on the mercy of the Saviour for salvation. And oh, that the Father of all mercies would grant me a full supply of the riches of his grace, and aid me to spend a life forfeited to death, in furthering the interests of the Redeemer on that earth, where he suffered and died to ransom its guilty inhabitants.

For some time past there has been a Sermon preached in the Theological Chamber, on Saturday evenings by some one of the Faculty or Theological Students; and they are of the most practical and pointed kind. It was by one of these that my feelings were more particularly excited, but they might all have subsided in a few days, had I not been invited by a young man of the most fervent piety, (to whom I feel under the greatest obligations) to attend an inquiry meeting of Doct. T's on the succeeding Monday evening. Here I had set before me in the strongest possible light, my situation, and the course of conduct necessary to be pursued immediately, or I should be daily involving myself in greater danger and difficulties. Several times during the evening as he pressed the point of an instantaneous resolution to become a Christian, did I feel strong in the determination to renounce the world and return to God. But when the pleasures of sin and the difficulties of a holy life occurred to my mind, I felt a great inclination to put off the work a little longer; until some of my present difficulties should be obviated, and I should have more leisure to devote to the business. However, when Doct. T. requested all who felt disposed, to call at his room at any time, and said that he would be pleased to converse with any one after the meeting had dispersed, I left the room with the rest, (excepting one Sophomore who remained) but on going into the hall something whispered: go back, or you may lose your soul forever. I felt my cheek burning at the thought of going before a man like Doct. T. to confess my sins; and I suppose too the idea of coming out before my classmates and the world as one who meant to renounce the pursuit of worldly pleasure for the love of God, added a little to the glow; so to regain my calmness and consider a little before I proceeded farther, I took my seat in the window, and never before had I such a conflict with my feelings. You cannot imagine my situation. The night was dark and stormy, and as I sat and heard the wind whistling round the steeple of the Chapel, I felt the loneliness of my situation, the blood rushed in haste to my face, and my feelings became too strong for control. How much longer I should have continued here I know not, had not the clock commenced striking the hour directly above my head. At every stroke of the bell the still small voice was heard, bidding me beware, how I treated the strivings of the Spirit, for that hour might be the last that I should spend on earth. And thanks be to the mercy of God, who gave me at that critical moment a determination to sleep no longer in a state of sin, but to rise and make use of all the means in my power to return to our heavenly Father. Having related my feelings, and engaged in prayer with Doct. T. and having received instructions from him, I left the room; and then again the scene recurred to my mind accompanied with the most overpowering sensations. What have I been doing? I thought to myself; and what shall I do now?—and as I gazed around on the cheering lights of the College windows, and heard the voices of their occupants raised in mirth and revelry; it appeared like a dream more than like a sober and all-important reality: and I could hardly bring myself to feel that I was now to go on and give up all these pleasures, and become a new creature in Christ. How too should I appear before some of my friends? and how could I pay any attention to my lessons, which I must certainly get? In this state of distress

I walked about the yard, muffling my face in my cloak, regardless of the tempestuousness of the night, and fearing I should meet some one who might laugh me out of my feelings. At times I almost determined to abandon all concern, and return to my accustomed state of mind, and then shuddering at the thought of losing the day of grace and of being forsaken of the Spirit: at length I resolved to go to a friend's room and stay during the night and there to make my peace with God. Consequently I proceeded up stairs to the door, and after having walked a few times through the entry to summon resolution, I entered and sat down. Here again was another trial, but after having told my feelings to my friend, and having conversed and prayed together till a late hour, we retired to rest.

In the morning I could scarcely bear the idea of going out among my acquaintance, as I feared their influence, and the weakness of my own resolutions; but my friend having persuaded me that all necessary duties must be attended to as far as the state of my feelings would warrant, I was enabled to go through my lessons and other exercises, and still keep the great work constantly before me. For the two following days my feelings were much the same; I was in darkness as to what it was necessary for me to do, and as far as I can judge of my own feelings I was trying to make myself better, and more prepared to become a Christian, not believing that I must or could come with all my sins upon me, and cast myself at the foot of the cross, and receive forgiveness of my iniquities from the Saviour as an act of free grace on his part. But I would fain purchase it myself, so as to take some of the praise to myself, of my salvation. My heart was too proud and stubborn, to bend low in the dust, and implore mercy on my guilty head as a lost and dying worm, but I must do something which would lay God under obligations to forgive my sins. At times I could contemplate my vileness and catch a faint glimpse of the character of the Redeemer, but still I was unable to understand the gospel way of salvation, and unwilling (although I did not think so then) to accept the atonement of Christ as the only means through which I could ever hope for mercy. And although I felt willing to receive and acknowledge the Lord Jesus as my Saviour on condition of his granting me assurance of forgiveness and reconciliation; yet I could by no means bring myself to submit unreservedly to God as my Maker and Supreme Disposer, and to love him for his own character, and not because he would ever show mercy to me. In short, I was a proud and rebellious sinner, ready to dethrone the King of Heaven if I had the power, and take into my own hands the direction of my fate, and rule the universe at will. I soon went to Doct. T. again, and told him my difficulties, and received directions. I returned to my room and there determined to give myself away to God. After much struggling and anguish of spirit, I was at length enabled, as I would humbly trust, to make an entire and unreserved dedication of all my faculties of soul and body to the service of the Saviour, and at the foot of the cross to receive pardon from my God. Since that hour, oh how changed have been my views of life and death and eternity;—of the character of God and the Saviour; of his service and the interests of his cause on earth;—of my own responsibilities, duties, and desires;—of the condition of sinners and the professed disciples of Christ; and although I am still far from God, yet I can say with a heart responding to the words, that I have enjoyed moments which I would not exchange for all the vain objects of this lower world, and all the happiness the worldling ever felt.

Yours very affectionately,

C—s.

AFRICAN MISSION SCHOOL SOCIETY.

A meeting of clerical and lay members of the Pro-

testant Episcopal Church, was held in Hartford Aug. 7th, the Rt. Rev. Bishop Brownell in the chair, and the Rev. L. S. Ives of New York, Secretary:

Resolved, On motion of the Rev. Dr. Wainright of New-York, that the exigencies of Africa are such, and the demand for Missionaries so great, that it is expedient to establish a School for the education of suitable persons of color with reference to this object.

Whereupon a Constitution was adopted, by which it appears that the object of the Society is "to establish and maintain a School for the instruction of suitable persons of African extraction, with reference to their becoming Missionaries, Catechists and School-masters in Africa, under the direction of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

"The Society shall consist of persons paying annually the sum of two dollars; or the sum of twenty dollars at one time, which shall constitute them members for life."

The Bishops of the Protestant Episcopal Church in the United States are Patrons, *ex officio*.

The Rt. Rev. T. C. BROWNELL, President; S. H. Huntington, Esq. Secretary; Cyprian Nichols, Treasurer.

Rev. N. S. Wheaton is appointed Rector for the year ensuing.

BY LAWS

For the Government of the Executive Committee.

It shall be the duty of the Rector to visit the School once a week, and of the Executive Committee as often as once a month—to enquire into the literary progress, and the religious character and conversation of the pupils.

The Instructor shall reside and lodge in the same house with the pupils, with the privilege of taking his meals elsewhere. He shall also superintend their education, and direct and assist them in their studies according to the plan which shall be prescribed by the Executive Committee.

No pupil shall be admitted into this school except he have attained the age of 13, and can read the English language with facility, and can write, and has acquired some knowledge of the rules of common arithmetic. He shall also produce to the Executive Committee satisfactory testimonials of his exemplary religious character, and of his possessing such intellectual endowments as will, in all probability, render him useful in the capacity of Missionary, Catechist, or School-master.

The pupils shall be required to board in the house provided for them by the Committee, and to pursue their studies with diligence. They shall be under the immediate care of the Instructor, to whose directions and admonitions they shall pay a due obedience. It is expected that their conduct will not only be orderly and decent on all occasions, but in an eminent degree exemplary, as becomes Christian disciples.

The stated religious exercises of the School shall be daily morning and evening prayer, with reading of the Scriptures, by the Teacher, in the presence of the pupils; all of whom shall be required to attend. They shall also be constant in

their attendance on the public services of the Church.

The pupils shall be required to labor at some mechanical or agricultural employment, at least two hours in the day, as the Committee shall direct.

Should it appear to the Executive Committee, after a reasonable trial, that a pupil is disqualified for usefulness in Africa, by a want of piety or of intellectual endowments, they shall have power to dismiss him from the institution.

Whenever the Committee shall judge any of the pupils qualified for usefulness in Africa, as a Missionary, Catechist, or School-master, they shall give notice thereof to the Executive Committee of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.

ADDRESS

OF THE EXECUTIVE COMMITTEE IN BEHALF OF THE AFRICAN MISSION SCHOOL.

In the present age, when societies for charitable and religious purposes have become so numerous, the public have a right to demand very satisfactory reasons for the establishment of an additional one, which makes any requisitions upon their liberality. The Executive Committee of the African Mission School Society in announcing the formation of this institution feel therefore called upon to answer such a demand by the present address. The Society, as its name indicates, is designed to establish and support a school for the education of free persons of color, with reference to their becoming Missionaries, Catechists, and School masters, in Africa. It is not intended to interfere with any Society already established; nor to take upon itself, in any degree, the direction of missionary enterprises. Its sole object is to select and prepare instruments for them. As regards the Episcopal Church, the management of Foreign Missions has been committed, by the General Convention, to the Domestic and Foreign Missionary Society, in whose wisdom and zeal the most entire confidence is reposed.—They acknowledge themselves, however, to be under great difficulty and embarrassment, for the want of persons properly qualified to act under their auspices in the distant and interesting region of Africa. They are possessed of funds—they are ready to appropriate them to this object—but Missionaries are not to be had. Here, then, is a difficulty which must be removed, or it cannot but prove fatal to the scheme of evangelizing Africa. Nor is this deficiency peculiar to our own country; it is sensibly felt in England. Letters have been received from the Church Missionary Society in London, declaring that they anxiously looked to this country for a supply of pious, intelligent, and active men of color for the service of Africa, to a number of whom they are prepared to give immediate and ample support. They have been convinced, by the same melancholy proof which has satisfied us, that the constitution of the white man cannot long endure the climate of that country; while his color which is associated, in the midst of the natives, with the idea of disease operates as a serious disadvantage

to his usefulness among most of the tribes.—There is a loud call then throughout the world for African missionaries. How is the deficiency so universally and so deeply felt, to be supplied? The question admits of but one reply. Pious and intelligent young men must be selected from our numerous African population, and trained up for the service in a mission school. The leading object in such a plan of education should be, to fit them to become teachers of the Word of God in simplicity and purity. Learned and accomplished theologians are not needed for this work; but pious, humble, devoted men, deeply instructed in the Gospel scheme of salvation, and familiar with the oracles of truth in our English version—such will make useful and effective missionaries.—In addition to this, we would give them a knowledge of the first principles of the useful sciences and arts; viz. botany, mineralogy, surveying, civil and municipal law, and political economy. Nor should the attainment of an adequate manual dexterity, in the performance of agricultural and mechanical labor, be neglected. These qualifications may be of great importance in aiding the native tribes in their approaches to civilization, and in gaining a desirable influence over them.

If, by the present undertaking, we can prepare a few individuals each year, who can be rendered useful in the great work of renovating Africa, we should think that our society has occupied ground, at present vacant, with a structure, which, however humble, promises to be eminently serviceable to the cause of civilization and christianity.

With regard to pecuniary means, all that is needed is a moderate contribution, in the way of donations or annual subscriptions. We expect not, nor do we think it desirable, to form a large and extensive establishment, and one designed for permanency. We think we may confidently predict, that before another half century shall have passed away, Liberia will be an extended and populous colony—that it will have its Schools and Seminaries of learning; and that, in all probability, the foundation of a college will have been laid there. When we regard the present State of that colony, as it is represented to us in authentic documents; and observe how judiciously its foundations have been laid under the able and persevering direction of the Agent of the Colonization Society, whose disinterested and successful exertions are worthy of all praise, we cannot esteem our anticipations in any degree extravagant. A mission school in this country, for the supply of Africa, will then be no longer needed, for Africa, will be in a condition to provide for its own wants. The funds, which can now be employed to better advantage here—which indeed, at the present time, can be employed to good purpose here only, may then be transmitted by benevolent individuals to the colony of Liberia, and be applied to the education of missionaries on the spot. In other institutions, the idea of permanency is essential to excite much interest in their behalf; while in the present case, we should be stimulated to more active and energetic exertions, in the anticipation that they may soon be rendered unnecessary.—The more we can accomplish at the present moment, towards supplying the colony with a number of men well qualified to act as christian teachers, the sooner will the colonists attain their state of moral and religious improvement, which will

preclude the necessity of our sending them any thing but our best wishes and prayers.

With regard to the location of the proposed institution, it is obvious that a place should be selected, containing at the present moment every attainable advantage for carrying it into immediate operation. No time can be spared for building it up gradually—the necessities it is intended to remedy are immediate and pressing. The reasons for preferring a non-slave holding state appeared to be conclusive; and HARTFORD has been selected as a place presenting the greatest combination of advantages. It is healthful—the means of living are cheap; and the vicinity of Washington College offers many facilities for education, which can be found only in the neighborhood of a college.

The only objection to this location arises from the fact, that it is far north of the line which Mr. Ashmun has stated to be the boundary, from the south of which, the colonists have not suffered by their change of country. But this objection is easily removed. It is to be considered, that persons from the north of the latitude of Maryland must still encounter the hazards of climatizing; while those from the south cannot lose, by a temporary residence in New-England, their peculiar adaptation to a warm climate, any more than the numbers of young gentlemen who come yearly from the Southern States to be educated in our Eastern Colleges.

In this brief statement of the objects, for which the Society has been established, the Executive Committee think they have made out a strong claim on the philanthropist and the Christian.—They have taken measures to put the school into immediate operation. Under the constitution of the Society, a system of By-laws has been framed, some of which are herewith submitted as containing an outline of the plan on which the school will be conducted. A suitable building has been engaged—the Rector and Teacher have been appointed; and the Executive Committee are now prepared to receive applications for pupils. The school will be opened on or about the 20th of September next.

Under these circumstances, the Executive Committee make an appeal to the public. They have been enabled to advance thus rapidly in maturing their plans, and to enter into the responsibilities they have incurred, in consequence of the liberal donations of two benevolent individuals, to the amount of \$300 each. For the successful prosecution of their interesting object, it is obvious that more funds will be needed; and they entertain the confident belief that more will be given. It cannot be, that in a country, where so much has been done, and is still doing, for the cause of Missions in general; and especially, where such lively sympathies have been awakened in favor of the hapless sons of Africa, a plan, which is essential to the prosperity of African missions, will be suffered to fail, for want of the patronage it requires.

Gentlemen acquainted with suitable candidates for admission into this School are requested to open a correspondence with the Secretary, SAMUEL H. HUNTINGTON, Esq. All donations to be remitted to CYPRIAN NICHOLS, Esq. Treasurer.

YALE COLLEGE.

We deem it unnecessary to make any additional remarks respecting the late transactions in college, as there appears to be but one opinion on the subject. The following statement of "A Disinterested Father," which we copy from the Hartford Observer, is the result of a careful investigation, and may be received as important testimony.

MR. EDITOR,—I am a father in Hartford County, and have a son in College, who has united in the rebellion. I have visited the College, and conversed freely with Students and with the Faculty, under a strong determination to investigate the subject with candor and accuracy. As I proceeded, I felt various queries in my mind, as to the course adopted by the authority. That the measures of the students were extremely rash, even admitting that their board was bad, appeared manifest and undeniable. On the whole, my investigation has perfectly established me in the following result:—That the Junior Class has *in fact* presented this year, but a single petition to the Faculty respecting the commons; that this petition was immediately and faithfully attended to; that the resolution of the students to leave the Hall and not return until assured that the board should be improved, was uncalled for, rash, and a dictation most disrespectful and improper, and was the result, in great measure, of the previous resentment of a few; that the Faculty could not, consistently with mild and necessary government, take any measures until the students revoked their "demand," returned to the Hall, and presented, according to established custom in all similar cases, a respectful petition; that when the students refused to obey the direction of the Faculty to return to the Hall, *they commenced known, direct, and chosen rebellion*; that if the Faculty had pursued milder measures than the expulsion of certain leaders in the rebellion, they would, (as is proved by the influence of milder measures two years ago,) have virtually surrendered, and, in the view of the students, have prostrated, completely, the government and essential discipline of the Institution. My result, Mr. Editor, comprehends yet more; that, habitually, the board in the Hall is as good as in respectable private families; that if, during the warmest and most unfavorable week of the whole season, some articles were unpalatable, the same was doubtless true at private tables of high respectability; that the students are really and highly in fault; that I cannot discover *any respect* in which the Faculty could have acted with more discretion and propriety; that resolutions and vows of the students not to return, being rash and wrong in their very nature, are of no force, and ought to be abandoned as promptly as ought to be a rash vow to fire a neighbor's buildings; that, if the students do not return, the injury to their own characters and dispositions, to their regular education, and their respective classes, will be as lasting as it can be to the College; and that it is a solemn duty which I owe, not more to that venerable Institution and to the well-established character of its officers, than to my own son, to send him back to pursue an obedient, straight-forward course of education. I am glad to add, that to this return, my son now gives full consent, and will soon be back, on such terms as the Faculty

shall prescribe. Having no personal connection whatever with Yale College, I am, Mr. Editor,
A DISINTERESTED FATHER.

N. B. I know of a number of fathers and sons in this region, who entirely agree in the above views.

DEDICATION.

The inhabitants of Hotchkissstown have recently erected a very neat and commodious building for a school house and a place of worship. It is two stories high. The lower story is sufficiently large, and finished for the accommodation of two schools. The upper story is very neatly fitted for public worship, containing two rows of slips through its whole length and having the floor gradually elevated from the pulpit. It is sufficient for the accommodation of three hundred persons. This room was solemnly set apart for religious purposes on Thursday the 14th inst. The exercises of the occasion were conducted by ministers of different denominations in this city and were as follows; reading a portion of Scripture and Introductory prayer by Rev. Mr. Spicer, of the Methodist church; Sermon by Rev. Mr. Hill, of the Baptist church; and concluding prayer by Rev. Mr. Merwin of the 2d Congregational church.

Chronicle.

Revivals of Religion.

REVIVAL IN CINCINNATI, OHIO.

During two weeks, ending the 16th July, not less than five hundred persons have been added to the Methodist, Baptist, and Presbyterian churches in this city, on a profession of their faith in the Lord Jesus Christ. Among these are to be found the rich, the poor, the learned, the ignorant, the old, the young, the devout moralist, and the vile profligate, the man who never spoke against the bible, and the reviling infidel.—They have all come with one confession: "We are unworthy, miserable sinners." All with one profession: "We believe that the Lord Jesus Christ is the only Saviour." All with one declaration: "We forsake our sinful pursuits and pleasures, and by the grace of God, will go with his people in doing good." Whether they have *confessed*, and *professed*, and *declared* understandingly and sincerely, remains yet to be tested. If any should unhappily backslide or apostatize, such melancholly instances will furnish no proof that the revival is not of God, nor can such cases form any excuse for sinners who reject the gospel. We have had no opportunity of observing the rise and progress of this solemn work of reformation, except in the Presbyterian churches, and we can state with delight and gratitude, that the meetings there have been the most orderly and solemn that we ever witnessed. The assemblies in the First Presbyterian Church, often amounting to between two and three thousand persons, for the most part, exhibited the stillness and solemnity of the grave; or rather approached in the various exercises of devotion, nearer to the ideas we have of that ardent zeal, and profound reverence which holy beings feel and manifest before the eternal throne. Nor has there been any thing novel introduced, except inviting people to the "anxious seats"—a small variation in the manner of receiving members, and the multiplication of religious meetings. This good work is still progressing. Revivals are commencing in several neighboring congregations.—*Pandect.*

An observable Fact.—What a valued correspondent writes in the present number of our paper respecting the revival in Georgia, is worthy of notice. He intimates that the showers of mercy which have fallen so copiously upon many parts of that State, have been limited almost entirely to those churches and

communities which had taken an active part in Missions, in Bible Societies, Tract Societies and Sabbath Schools.—*Col. Star.*

Success in Philadelphia.—It is an interesting fact that since the Rev. Mr. Patterson began to labor in the Northern Liberties, 14 years ago, 1270 persons have been added to the communion of his church; of this number 47 have been publicly cut off from the church, six of whom were afterwards restored to their former privileges.—*Philad.*

From the Rochester Observer.

PIONEER STAGES.

MR. CHIPMAN,

"I live in a place where considerable interest is felt in favor of the Pioneer Line of Sabbath-keeping Stages; and beg leave to inquire of you whether the Line is well supported. I have heard that *"it does not average one passenger a day,"* and wish to know how this matter is. If it is true, it must be strange indeed, for I understand that the coaches are *all new*; and that the order and arrangements of the Line, are in the very best style. I had supposed all men who *really* wished the Sabbath to be remembered would patronise this Line *of course*, and had hoped that many would ride in it because of its *superior* arrangements. Your answer soon will much oblige a friend at the
EASTWARD."

July 27, 1828.

In reply to the inquiries of "Eastward," we are happy in being able to say, that the Pioneer, notwithstanding the combined efforts of the enemies of Sabbath keeping measures, carries, we should judge from seeing the stages pass daily, a fair proportion of passengers, and the accommodations, the superiority of the carriages and the civility of the drivers, are spoken of in terms of the highest commendation by all who have had *liberality* or *principle* enough to test the fact by their own experience. It is hoped and believed that the more extensively the Line becomes known, and the more the principles are examined which lead to its establishment, the greater will be the patronage which it will receive. Whether it receives a support sufficient to meet the expenditures, we are unable to say.

Notwithstanding the zeal and activity, the invective and falsehood of its enemies, we cannot despair, while there is faith to believe that the Almighty will sustain those who, relying upon his promises, are risking their property to support the cause of religion, the cause of morality, and the cause of God.

Obituary.

DIED.—In this city on the 18th inst. Andrew Kidston, Esq. aged 66.

At Trenton Falls, Oneida County, N. Y. Mr. John Sherman aged 56. Mr. S. was a native of New-Haven, and a grandson of the late Hon. Roger Sherman.

At Middlebury Conn., suddenly, on the 10th inst. Mrs. Austria C. Linsley wife of Dr. Jacob Linsley, aged 33; she has left an affectionate husband and three small children to mourn their loss, but they are not left to mourn without hope, as she had lived the life of a consistent Christian, they have consolation in her death.

At Berlin on the 31st ult. Mr. Roger Hart, aged 63.

Poetry.

AFRICA.

By William B. Tappan.

WHILE on the distant Hindoo shores
Messiah's cross is reared,
While Pagan votaries bow no more
With idol blood besmeared;

While Palestine again doth hear
The Gospel's joyful sound,
While Islam's crescents disappear
From Calvary's holy ground—

Say shall not Afric's fated land
With news of grace be blest?
Say shall not Ethiopia's band,
Enjoy the promis'd rest?

Ye herald's of a Saviour's love
To Afric's regions fly;
O haste, and let compassion move
For million's doomed to die.

Blessed Jesus, who for these hast bled,
Wilt thou the captives free;
And Ethiopia, too, shall spread
Her ransomed hands to thee.

INFIDELITY.

The late Dr. Nisbet, celebrated for his profound erudition and ready wit, being asked how he would define modern philosophy or infidelity, replied, "It consists in believing every thing but the truth, and that in exact proportion to the worst of evidences; or, to use the language of the poet, in making windows to shut out the light; and passages to lead to nothing."

OBSERVANCE OF THE SABBATH IN LONDON.

"No Mail is transported either into or out of London on the Sabbath,—nor is the Post Office open for an hour." If they can dispense with violating the Sabbath by the transportation of the mail in that city—what urgent necessity can there be for the opening of Post Offices on the Sabbath in the cities and towns of the United States, which in comparison with London are mere villages.

FRAGMENT.

A Dying Minister's Farewell.

When a Christian minister feels the springs of life giving way,—his faculties decaying—his voice failing—his spirit sinking—though he may not have it in his power to say, as the apostle did to his friends, *I know that ye all, among whom I have preached the Kingdom of God, shall see my face no more*—yet he should stand ready to part from his flock, and every sermon should be felt by him as if it were his last.

Wherefore I take you to record this day, that I am pure from the blood of all men: for I have not shun-

ned to declare unto you ALL THE COUNSEL OF GOD: And what have I declared that counsel of God to be?—All the curious distinctions of the schools?—All the peculiarities insisted on so strongly by different sects?—No such thing! I have followed the great apostle in testifying REPENTANCE toward God and FAITH towards our Lord Jesus Christ.

There has been a slander brought against religion—that we are *not agreed*, as to the truths we should set before men. I say, It is false! We *are* agreed. All, who know any thing of real religion, are agreed, that the *substance* of the matter is contained in REPENTANCE toward God, and FAITH toward our Lord Jesus Christ.

If a man, like the prodigal, feels that he has left his father's house—turned his back on God—and is become a fool and a madman for so doing—and that there is no hope but in his returning again: if such a change of mind is wrought in him by the Holy Spirit, as he wrought in David, when he cried, *Wash me thoroughly from my iniquity, and cleanse me from my sin*: if, like Peter, he goes forth weeping bitterly—feeling that he has acted foolishly and wickedly, and that his only hope is in the mercy of God through the Saviour—then the man enters so far into the spirit of religion—REPENTANCE TOWARD GOD.

A stubborn and rebellious mind in a Christian, must be kept low by dark and trying dispensations. The language of God, in his providence, to such an one, is generally of this kind: "I will not wholly hide myself. I will be seen by thee. But thou shalt never meet me, except in a dark night and in a storm." Ministers of such a natural spirit are often fitted for eminent usefulness by these means.

Duties are ours: events are God's: This removes an infinite burden from the shoulders of a miserable, tempted, dying creature. On this consideration only, can he securely lay down his head and close his eyes.

DEATH OF CHILDREN.—My gems are falling away; but I do hope and trust, it is because God is making up his jewels. WOLFE.

The Association of the Western District of New-Haven County, will hold their adjourned meeting, on Tuesday next, at 10 o'clock A. M. in the Theological Lecture Room, Yale College.

ELEAZER T. FITCH, Scribe.

New-Haven, Aug. 23, 1828.

Letters received at the Office of the Religious Intelligencer during the week ending Aug. 20th, 1828.

Nicholas Townley; Orrin Sage; A. Turney & Anson Smith; Andrew Benedict; John Stewart; Erastus Pratt; Maths. Day; Jno. B. Park; C. D. Hoyt; David D. Dowd; Rev. E. A. Osborn; Fredk. Prince; Gilbert Ford; David Conklin; A. W. Mayhew; Edwin Hunt; Asa Woodford; J. Fay; P. Pixley; P. Gaylord; Rev. Danl. G. Sprague; Asabel Dunning.

TERMS.—\$2, in advance; \$2 50, if not paid in three months—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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